The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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THE SOCIETY ARCH-TRIUMPHANT meets every Tuesday at 7:30 p. m. These meetings are free to all except on the first Tuesday in each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

SWEDENBORGIANS ALARMED.

Some of the Swedenborgian periodicals have taken upon themselves the responsibility of furnishing the cause of Koreshanity some gratuitous advertising. While we are very thankful always for small favors, we do not relish the assumption on their part that we have attempted to proclaim that our great system of theology, science and government is founded upon anything that Swedenborg ever wrote.

Dr. Teed conceived his system through direct illumination at the age of thirty. At that time he had never heard of Emanuel Swedenborg. One day while walking rapidly along Genesee St., Utica, N. Y., (this was after the opening of his mind into the science of the New Life) some one, apparently a tangible personality, from behind grasped the shoulders of Dr. Teed and turned him completely around. With this he turned and, seeing no one, walked quickly in the new direction till he reached a store through which he passed to its farther or rear counter and, turning squarely, he faced a beautiful steel engraving, nicely framed, full length, of Emanuel Swedenborg, across the bottom of which was a short sketch of the Swedish seer's life. This was Dr. Teed's introduction to Swedenborg.

There can be no question in the candid, thinking, spiritual mind, of the call of Swedenborg to the exposition of the "spiritual sense of the Word." He did not unfold that "sense" (degree) which contains all the other "senses," and in which the "Word is in its fulness, in its holiness and in its power."

The New Jerusalem will be built by Cyrus and he shall lay the foundation of the temple. "Who saith of Cyrus, he is my Shepherd and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid."

Swedenborg says that Cyrus signifies the Lord as to his Divine human principle. It is a remarkable fact that Swedenborg always subscribed himself the *servant* of the Lord. Says the Word, "The *servant* knoweth not what his Lord doeth." The Lord had some things in store for Emanuel that the seer did not then comprehend.

Rather than attempt to establish anything upon the writings of Swedenborg, Dr. Teed would not allow himself to peruse his works for more than ten years after his own illumination. This was ordered by the Divine Providence that the spiritual sense, which was for the spiritual not the natural world, should not intermingle with the genuine scientifics of life which belong to the Divine natural sphere.

It is not surprising that the Swedenborgians are moved at the power of Koreshanity, for it is making inroads into the Swedenborgian ranks. It has, however, only just begun its career in that field of its operations.

Koreshanity means an aggressive warfare upon the basis of a more thorough organic life than has ever yet characterized the progress of any religious system. It intends to make its religion practical in alleviating the wants of the body, believing that when the body comes into the life that the Lord Jesus planted in the race, the corresponding spirit will be able to take care of itself.

The Process of Opening the Seals.

"Behold, the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof."

There are a few factors of very great importance within the consideration of the general proposition of the law of life and its application. When it was discovered that there was not a man, either in heaven or in earth, that had power to open the book, there was weeping; but the declaration came, "Weep not; behold, the Lion of the tribe of Juda hath prevailed."

The seals are opened by the Lamb which took the book from the hand of the Lion. It will be remembered that this Lamb had seven horns. These horns signify seven principles of power or seven powers. Now, as principles as abstractions are nothing, the seven horns (principles of power) must involve some law of application to the uses of life.

What is the significance of the Lion as the symbol of power? The heart is the center of the blood system, and as such is the type of muscular energy. The heart is the center of distribution and aggregation. The blood distributed by the heart is deposited as flesh, the foundation of which is muscle. The Hebrew word for heart is identical with the Hebrew word lion, both being derived from the same root. It is for this reason that the ancients located the *leonal* section of the zodiac, both in its sign and constellation, as corresponding to the heart of man.

The lion is the type or symbol of commercial power, hence muscle influenced by nerve, propelled by brains and mental energy must comprise the seat of commercial energy and enterprise. The center, then, which can properly adjust the interests and relations of muscle (working classes), making muscle the standard of true or genuine values, and the greatest possible creation of wealth with the least expenditure of energy, providing the surest and most economical distribution of the substance produced to the creators or producers of that substance, is the lion center and power. This is the central power of commerce, and when the lion roareth the bulls and bears will quake, and they will not forget it right away.

The Lamb with seven horns (powers of life) receives the book from the hand of the Lion and opens it. How does the Lion impart his prerogative to the Lamb? Merely by the law and energy of metamorphosis. The Lion becomes the Lamb precisely as the blood, distributed by the heart, becomes the solids of the organic structure and unity of the fabric of the body.

Emanuel Swedenborg declares the lion to signify the power of truth in last things or ultimates; but this is no explanation till it is known what principles and laws comprise their power. The Lion's power to open the book depended upon the breaking of the seven seals by the Lamb with seven horns, for it is asserted that the Lamb with seven horns (powers) took the book from the hand of the Lion, and opened the seals thereof. If these seven horns imply seven principles of life, can we ascertain the character of those principles, and can they be applied to the regulation of the uses of life? Herein resides the mystery of the opening or unfoldment of the book of life, and the introduction to the world of the career of immortality and the restoration of man to the inheritance lost by sin, through the fall or declension of the original image and likeness of the Deific Creator.

The lamb, in all domains of activity, implies the power to beget. The lamb is the symbol of the begetting principle, as the lion is the symbol of the distributive principle. That the lamb signifies the begetting act and principle may be known by the truth involved in the following Scripture: "Let us be glad and rejoice, and give honor to him; for the *marriage* of the Lamb is come, and his *wife* hath made herself ready."

The Lord's power to beget the children of the resurrection constituted him the Lamb of God. It must be by reason of another principle and attribute that he is called the Lion of the tribe of Juda. Both the lion and lamb exist on every plane or in every sphere or domain of active energy.

In our effort to define the seven principles of constructive power, we will enter into the outermost region and sphere of universals and differentiate, locate and nomenclate the seven distinctive horns of the Lamb, the seven principles which must essentially constitute the very steps to the temple of organic unity and the kingdom of righteousness.

The method by which we may scientifically attain to and denote the progressive series of entrance into the temple of life may be presented as follows: It is easily demonstrated that the commercial act in any given domain is the central act of recreation and perpetuity of being. Commerce, then, in external and secular things is the pivot of every revolving series. The commercial center is therefore the polar axis of revolution. *Genuine or true commerce is our pivot.*

AXIOM. "Everything, of function or form, in the universe has its opposite.

"What is the opposite of true commerce of land or sea?"

"*Piracy.*"

"What is piracy?"

"Any process by which something is acquired for nothing."

It therefore follows that every speculation involving competism is fraudulent. The creation of a market valuation upon gold—by making it into coin and placing upon it the stamp of the government—gives to the mineral a fictitious valuation and it becomes the basis of the speculative tendencies of the money sharks and a means of robbery or pirating the people.

True commerce is a pivot. Its opposite is *piracy;* its coördinate, *integrity.*

Love of commerce, *wisdom* of commerce, *use* of commerce. The true or genuine use of commerce is not pleasure but genuine wealth which means equitable wealth for all who engage in its production. The *wisdom* is that by which the *love* is directed for legitimate use. The use of commerce is its end. We cannot discover the *use* of commerce till we denote the *principle,* for commerce involves a principle.

"What, then, is the principle of commerce?"

"*Interchange.*"

"What is this interchange? Should it be primarily that which represents a transaction of the interchange of substance, which is realty, or the interchange of reatly?"

"We say that the principle is the interchange of the realty, and that is, any commodity that has intrinsic value for its adaptability to the uses of life."

"What is the medium of interchange?"

"Industry."

"Industry is therefore the end of the principle, or the principle of commerce made applicable as a use. This is the second step, the second horn, and therefore the second element of the power of life."

"What is the opposite of industry."

"Idleness."

"Industry earns and should be rewarded by all it earns. Idleness squanders and should be entitled to its reward; namely, poverty."

"What is the coödinate of industry?"

"Frugality."

We have the *love* of industry, the wisdom of industry, and the use of industry.

"What is the principle of industry?"

"Gain."

"Its end?"

"Economical use."

The two primary categories of industry are agriculture and artisanship. Economical use, or the application of the principle of economy determines to appropriation, and this is the third step of the series.

SWEDENBORGIANS WILL LIE!

"Teed proclaims himself to be, in his last re-incarnation, the Lord Jesus Christ in his second advent."

The above is taken *verbatim* from the *New Church Pacific,* from an editorial of that lying sheet. "Teed" has never made to a living being, in earth or in heaven, any such statement. The editor of the *New Church Pacific* never had a minute's conversation with Dr. Teed to Dr. Teed's knowledge, and the statement is made maliciously and on barefaced assumption.

Dr. Teed does claim that the Lord Jesus Christ as the seed of God, the promised seed, was planted in the Church in the beginning of the Christian age in the souls of all who received the Holy Spirit, and that those who partook of that Spirit began the process of regeneration (reproduction from the Lord), and that those who received the Holy Ghost believed on his name, on the name of the Lord, and Dr. Teed believes that to all who believe in his (the Lord's) name gives he power to become the sons of God, precisely as it is promised in Scripture.

Dr. Teed's conception of what it is to be a Son of God may differ very materially from Mr. Doughty's; and among other things he believes that to be a Son of God is not to be a liar.

"His assertion that we live on the inner surface of the earth's crust instead of the outer, with the sun, moon and stars reduced to mere nothings inside of this globe, is as far removed from Swedenborg's teachings concerning the sun, creation, and the innumerable earths in the universe, peopled with heirs of heaven, as common sense is removed from irrationality."

Does the editor of the *New Church Pacific* know what Swedenborg teaches concerning the heavens and the earth? and does Swedenborg disagree with the teachings of Moses? "God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also: and God set them in the firmament of the heaven to give light upon the earth." Is it so, or is it otherwise? Why did he not call them "innumerable worlds" instead of saying that they were placed there to give light upon the earth?

On page 123 of the Rotch edition of "The True Christian Religion," in paragraph 76, we find the following:

"Knowing these things, on a certain time when I was in enlightenment" (it seems he was not always in enlightenment) "I was enabled to perceive that the universe was created by Jehovah God by means of the sun in the midst of which he is; and because there cannot be love except together with wisdom, that the universe was created by Jehovah God from his love by his wisdom. That it is to be evinced by all and everything that I have seen in the world where you are," (Swedenborg is talking with spirits) "and that I have seen in the world where I am as to the body.

"But to explain from the beginning how the progress of creation went on would be too prolix; but when I have been in enlightenment I have perceived that by means of the light and heat from the sun of your world, spiritual atmospheres, which in themselves are substantial, were created one from another; and because there were three, and thence three degrees of them, three heavens were made; one for the angels who are in the highest degree of love and wisdom, another for the angels who are in the second degree, and the third for the angels who are in the lowest degree: but because this spiritual universe cannot exist without a natural universe, in which it may produce its effects and uses, that then the sun from which all natural things proceed was created together with it; and by this likewise, by means of heat and light, three atmospheres encompassing the former, as the shell does the kernel, or the bark of a tree the wood; and at last by means of these, the teraqueous globe, where are men, beasts, and fishes, also trees, shrubs, and herbs, was formed of different kinds of earths, which consist of loam, stones, and minerals."

Now if, in addition to the above from Swedenborg when he was in a state of enlightenment, we take his statement from the "Dictionary of Correspondence," page 111, that "Spiritual life successively comes forth from whatsoever age as from an egg," it looks as if the shell or egg philosophy and cosmogony might be the correct one. If spiritual life, in universals, comes forth as from an egg in every age, then natural life, being the correspondent of spiritual life, must also come forth as from an egg in universals.

We agree with Swedenborg that the Word is in its fulness, in its holiness, and in its power in the literal or scientific degree, and when the true science of the literal degree is unfolded it will be founded upon the law of cellular cosmogony.

Sweedenborg did not reveal the "literal sense" or degree of the Word. He did not pretend that he did. He did not pretend that the spiritual sense contained the Word, but that the spiritual sense was contained in the natural or literal.

"If there is any one principle in Swedenborg's writings," says Mr. Doughty in *The New Church Pacific,* (referring to re-incarnation and the claim which he says "Teed" makes of being the Lord Jesus Christ,) "to which this assertion is antagonistic it is this. According to the latter" (Swedenborg) "the Lord is not to come again in person, but to the hearts and minds of men in the unfolding of the spiritual sense of his holy Word through the writings of Swedenborg." Yet Swedenborg says, "True Christian Religion," page 1040: "Since the Lord cannot come in person" (at that time) "as just shown above, and nevertheless has foretold that he will come and found a new church, which is the New Jerusalem, it follows that he will do this *by means of a man* who can not only receive the doctrines of his Church with the understanding, but can also publish them to the world."

The Koreshans believe this man to be Cyrus, as declared by Isaiah the prophet, whom they believe to be equally as good authority as Swedenborg. Isaiah said, "That saith of Cyrus, he is my Shepherd, and shall perform all my pleasure; even saying to *Jerusalem,* thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith the Lord to his anointed, (Messiah, Christos, Christ,) "to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut; I will go before thee and make the crooked places straight: I will break in pieces the gates of brass and cut in sunder the bars of iron."

That this Cyrus did not fulfil his mission as the ancient king of Persia, may be known from the fact that this Cyrus is the Messiah as declared in the first verse of the forty-fifth chapter of Isaiah.

The Koreshans do not delieve that JEHOVAH will come in person, but that ELOHI will come in the man, CYRUS, as Elias or Elijah; that Swedenborg was that man though he did not know that his mission would ultimate in Elohi, for he signed himself the servent of the Lord, and it is declared that *the servant knoweth not what his Lord doeth.*

Swedenborg had no comprehension of the literal sense of the Word, though he knew of its existence; but in the incarnation succeeding—as CYRUS—he has come into the true literal degree and proceeds to fulfil the work that he left unfinished for want of knowledge.

"In the economy of 'Teed's' institution marriage is unchastity," says the Rev. Doughty.

Nothing was ever more false. We seek the true marriage, the state in which the male and female are made one as in the image and likeness of God, wherein the two are one flesh, and we maintain that to reach the state of two-in-oneness the sexes must be separated as sensually related. did the Virgin bring forth the Son of God by parthenogenesis? If the union of the male and female on the sensual plane is as holy as Doughty pretends to believe, Why was not the sensual method of propagation holy enough?

"He teaches the doctrine of re-incarnation. This is essentially in direct contradiction of the whole other-world theory of Swedenborg."

Let us see. In John we read that, "In the beginning was the Word, and the Word was with God, and the Word was God." "The Word was made flesh and dwelt among us." Swedenborg teaches that the Lord was the true God, that the Father was in him as the soul is in the body. Was Jesus the incarnation of Deity? Was God in the flesh in Jesus the Christ, as it is declared of him? Was Jesus incarnated according to law or contrary to law? God was made flesh and dwelt among us; then the Lord Jesus came from the spiritual world, was incarnated through birth, and became an infant.

"The faith of the New Heaven and the New Church, in the universal form, is this," says Swedenborg: "That the Lord from eternity, who is Jehovah, came into the world that he might subjugate the hells and glorify his human." Was this an incarnation? Did the invisible Spirit descend and become flesh? If so, Is not this the law of the resurrection of the dead? Jesus is declared to be the first begotten of the dead, and as the firstfruits of the resurrection is he not the promise of the manner of the resurrection of those who shall be resurrected as the firstfruits after him, the first begotten?

Swedenborg was an illuminated man; illuminated in the spiritual degree of the Word but not in the literal degree. He said, "Hereafter the spiritual sense of the word will be made known unto none but those who are principled in genuine truths from the Lord," and he gives the following reason: "The reason is because no one can see the spiritual sense except it be given him by the Lord alone, and except he be principled in the Divine truths from the Lord."

Are Swedenborgians principled in Divine truths from the Lord alone, or are they merely principled in their own interpretations of the writings of Swedenborg? Has the spiritul sense been given to Swedenborgians by the Lord alone? If so, they may claim just what Swedenborg did; namely, that they are receiving the spiritual sense from the Lord. Either with Swedenborgians, or with Swedenborg, reason is very defective. We apprehend that the fault is with those who attempt to comprehend Swedenborg without Divine illumination. It requires just as much illumination to comprehend him as it did to produce his works.

The New Church Messenger attempts to fortify Mr. Doughty in an editorial Oct. 7th.

"From our own reading of THE FLAMING SWORD, the grotesque teachings of which include the doctrine, apparently honestly advanced, that the

earth is a hollow sphere, on the inner surface of which man dwells, and from our perusal of the pamphlet, 'Emanuel Swedenborg, His Mission,' we are able to very heartily endorse Mr. Doughty's words."

The New Church Messenger quotes the following from *The New Church Pacific:* "Teed's system is a curious conglomeration of Buddhism, Theosophy, Spiritism and Astrology, with their best points left out, mingled with an attempt to weld their heterogeneous principles together by statements of Swedenborgianism unblushingly perverted from all its true standards."

No doubt the Rev. Doughty and the Rev. Mann will find it much more easy to make their sweeping denunciations than to meet the arguments presented in the literature of Koreshanity. It is a curious thing for Swedenborgians to talk of the mixing of "Spiritism" with the Koreshan System when the Swedenborgian system has its basis in the constant intercourse of a natural man with spiritual entities for over thirty years. The Swedenborgians have the absurd notion that Emanuel Swedenborg had a corner on spirit communication and intercourse.

When Dr. Teed first entered upon his career as an illuminated man, he made a visit to the Rev. Mr. Barrett. For about a week the Reverend gentleman was delighted at Dr. Teed's comprehension of Swedenborg's teachings, he (Dr. Teed) having then never read a word of his writings. Everything was all right till Dr. Teed told him that his conception of the doctrine came through illumination; then, of course, it was infestation of devilish spirits.

Read Dr. Teed's convictions of the Lord's character and see if they are the acknowledgments of devils or evil spirits. Devils are not very liable to embrace the doctrine of God's personality in the visible sonship of Deity as the Lord, the Son of God, in whom dwelt the Father in the fulness of the Godhead bodily, and to attach to it the importance that is done by the Founder of Koreshanity, and believed in by the followers of Koresh.

The great difficulty with the Swedenborgians, so far as Koreshanity is concerned, is that it is making too great encroachments upon the Swedenborgian domain to be let alone, and the consequence is that the Koreshan Unity is getting a good deal of free advertising on the Swedenborgians' account. Thus the good work goes on.

The Consummation and Ends of the Ages.

"But now once in the end of the world hath he appeared to take away sin by the sacrifice of himself."

In the above passage the Greek word that is rendered end is *sunteleia*, which means end-together, or consummation. The word rendered world is *ton aionon*, the genitive plural of *aion* with the definite article, which means OF THE AGES.

There is another passage in I. Corinthians which reads thus: "And they are written for our instruction upon whom the ends of the world are come." Here, too, the words rendered of the world are *ton aionon*, OF THE AGES. At the time here indicated, the Christian dispensation, the zodiacal year or cycle of 24,000 years, and the 72,000 year cycle, and the 150,000 year cycle, and other still larger cycles all end together, so that the age in which Jesus came was the age which ended-together, or consummated all the ages, and as each of these ages has its own end, it, or the end of it, was the ends of the ages.

The absurdity of translating a word that is plainly in the plural number by the singular number must be apparent to all, unless that word can be shown to have, regularly with its plural form, a singular signification, which is impossible here.

We must, then, be living in the consummation of the ages, the time in which will be summed up the results of all the ages, and also in the ends of the ages.—*O. F. L.*

Miss Sallie Matthews, the new postmistress of Cloverport, Ky., is an energetic little woman. For six years, though she is still under thirty, she was agent at Cloverport of a large cooperage company, with 200 men and several steamboats under her control. She often stood on the hurricane deck of a boat, directing work, and at times stood her watch at the wheel.—*Ex.*

COUNTING THE COST,

—OR—

THE THREE EXCUSES.

The words of the gospel of life, to which we as Koreshans daily listen, carry the mind back to the days of Jesus the Christ when one who sat at meat with him said unto him, "Blessed is he that shall eat bread in the kingdom."

It was fully believed by the Jews that God's kingdom would be inaugurated by a great, glorious, and sumptuous festival of which all who were to be citizens would be partakers. As they believed themselves to be the elect, the chosen people of God, no one thought of there being a possibility of a willful rejection of the invitation because they saw no necessity of a preparatory sacrifice on their part, expecting to pass in as fully appointed and honored guests by virtue of an inherent right.

Jesus spake unto them a parable wherein was contained a warning for all who were self-righteous or ambitious, plainly stating to them that there were preparatory conditions essential to an entrance into his kingdom, requirements which would conflict with their preconceived ideas of inherent rights. He stated to them also the true condition of a humanity which was unwilling to sacrifice earthly pleasures for beatific glory.

Jesus said unto them, "A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper."

These words of the Saviour are inseparably connected with those that soon followed, wherein he showed them the necessity of counting the cost ere they accepted the invitation, lest they should find that they were unable to meet the demand, and thereby fail to gain an entrance into the presence of the master of the feast. To be invited is one thing, to be able to accept the invitation is quite another thing.

None of those invited were kept away by anything that was in itself sinful, except as they proved hindrances, and excluded them from the feast. No one said, "I will not come," but all were bound up in the foils of worldly cares and fettered by earthly affections. In fearing that their earthly possessions would suffer for lack of their attention, they found excuses and thereby proved that they loved the things of this world more than God. Though the excuses differed one from another, each was plausible as the world would regard it; all were productive of a like result, becoming sinful because allowed to interfere with higher duties.

All could but have been conscious that Jesus was speaking of himself as the Master of the house, and that his was the great supper to which many had been invited.

When Jesus had endeavored to impress upon the minds of the people that an equivalent was expected as a means of entering his home, he also showed them the necessity of counting well the cost ere they accepted the invitation to enter his kingdom. It was a free gift to all, yet must be purchased. It mattered not how much a man possessed, all that he had was required. It mattered not how little he possessed, the widow's mite would weigh as heavily in the balance as would the contents of the king's coffers. All, all that man had of earth must be laid on the altar if he would gain heaven. There must not be even one lingering love, but a willing and perfect sacrifice. When the young ruler came with pleasing show of outward morality, Christ detected in him a lack of regard for Divine paramount claims; his heart, his trust, his treasures were in earthly things. In one short, sharp lesson Jesus taught him that more than outward obedience was necessary, therefore he said, "Yet lackest thou one thing. If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." This was the test which should prove if he was lacking in that love which is the essence of obedience to the law; the result showed to which side the balance inclined.

He was but an example of the many who trust in earthly riches. Nor is it wealth alone that raises the mighty obstacle in the way of entering the kingdom. It is everything and anything upon which the strength of human affection is bestowed. It is not the kind or quantity of wealth possessed, but it is the quantity of attachment lavished upon it. God requires an absolute surrender of *all* that can usurp his place, and will not give us the fulness of his blessing till we prove the entire subjection of our will to his will by a complete and willing sacrifice.

With our earthly natures clinging to all there is of earth, this is not an easy transaction, and it is well to sit down and ponder long and earnestly, for God does not want, neither will he have, a divided heart.

Jesus said, "Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build, and was not able to finish. Or what king, going to war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is a great way off, he sendeth an embassage and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Jesus allowed no rivals, his disciples must make all else subordinate, sacrificing for him every earthly affection.

Perhaps there is no other parable so closely connected with the work of the Messiah of this age as this one wherein is the great lesson of renunciation.

The message, "Come for the supper is now ready," may be heard this day, and to refuse it involves all that there is for us of heaven.

Jesus sent "forth two of his disciples, and saith unto them, go ye into the city, and there shall meet you a man bearing a *pitcher of water*; follow him, and wheresoever he shall go in, say ye to the good man of the house, the master saith, where is the guest-chamber where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared; there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover."

All this was to be fulfilled in the antitype when *one*, bearing the truth of which water is a symbol, spreads before us his great feast of salvation with its accompanying untold blessings and bids us, "Come, for all things are now ready." As in the days when Jesus gave forth his parable, to be invited is one thing, to be able to accept the invitation is another.

Man is inclined to weigh the subject well and look askance, *not* to see a possibility of accepting the invitation, but to find a plausible excuse. There are requirements that conflict with sordid ambition and covetousness; there are stipulations that infringe upon so-called *sacred privileges* wherein is the gratification of self, with its exorbitant demands; there are worldly cares and ties of love that leave no room for higher duties, or holier affections.

Fear touches the heart lest if once the earthly treasures are given up time might bring a desire to turn back to the old life, when the treasury would be found empty, or there might come to the heart a longing for the old ties of love, *the home*, which would be found empty and desolate. The tempter also whispers, "What will the world, your old friends, your church say if you follow after one who is but a *man*. Lo, here is Christ, and lo there is Christ; how can you discriminate?" Courage fails as they meet the keen shaft of ridicule; the spear of infidelity and the cruel sneer of unbelief, or the taunts and scorn of a mob infuriated by the teachings of purity that must break down all the hedges that lust has cultivated to protect its privilege to coerce and debase the *weaker of earth*. They shout, "Away, with the Master of this feast! His price is too high, he makes unlawful, unjust demands. Away with him, torture him, crucify him, crucify him!"

The voice of the Master is heard above the vile rabble that follow but to destroy him: "Go out into the highways and hedges and compel them to come in that my house may be filled," for none of them which were bidden shall taste of my supper.

Compelling does not always signify rigor, but the Christ would have us invite by every act of kindness and love, entreat by our earnest heart-felt desire, and compel them to come by the force of convincing power.

There are houseless and homeless ones in the great highways and byways of earth who shrink back because they hold themselves unworthy to approach. The teachings of the church through its acts, if not words, have led the poor to think that they are not worthy to enter the richly cushioned pews of the beautiful churches of the land. Does one humble soul gain courage sufficient to make the attempt, cold scorn meets him on every side and he is quickly made conscious of the fact that this is the temple of the rich man's God, which a poor man desecrates.

God would have it otherwise. "Go out into the highways and hedges and compel them to come in that my house may be filled." Compel by strong earnest exhortation, convincing them of the mighty issues which are for everyone who will come into the presence of the Master.

There have been three invitations given in the Christian dispensation. The first by John the Baptist to the Pharisees and rulers. The second when Christ gave his commission to his apostles to invite Jewish sinners and publicans. The third, is that sent to the Gentiles. All with one consent begin to make excuses.

The worldly heart, whether absorbed in the management of property, the acquisition of riches or the mere sensualism of comfort and content, is incompatible with any desire for the true festival of our Lord. These all form strong bonds wherewith the soul is confined to earth, but Christ now calls us not only to a readiness but a willingness to break the chain of temporal interest and enjoyment, the charms of social life, the sweet domestic ties, and come take up the cross and follow him, if it need be, into poverty and suffering. As soon as we begin to turn to Christ we will feel the cross, but it will be made easy for the burdens will become light when we bear them in love. Pain will become a privilege and self-denial will be welcomed, for a new power is born within us. The greatest, heaviest cross that man can bear is the one imposed by fettered and imprisoned vices, the residue of old follies, but this will disappear under the glory of the burden that Jesus imposes; when we rise superior to all the entanglements of the flesh, perfect joy will bring a perpetual peace and rest.

"Whosoever will save his life shall lose it; but whosoever will lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

When He who made the soul and loves it so much puts the issue before us so solemnly, should we not seriously question ourselves and resolve that nothing shall cloud our view of God to make us betray our Christ, or deter us from rendering him the full homage of our hearts?

It is those who count well the cost, and discovering that they have not sufficiency of themselves to prosecute the work, renounce the world for Christ's sake, that he may in them find strength—rather than those who have a vain conceit of their own ability—who will prosecute the work to its completion.

He is an enemy of God who would fain be anything in his sight, who face to face with the Almighty dares to assert himself at all. He is a fighter against God who refuses to submit himself to God's will, but attempts to stand up before the world in his own strength, stealing the livery of heaven in which to serve the Devil, then appropriating all the glory that belongs alone to God.

He is a traitor who, under a saintly garb, dares to defy and deny God by base criticisms, false oblique hints, insinuating base, contemptible slander, without being able to substantiate one claim or give one convincing proof. Such as these crown the Saviour's brow with cruel thorns and thrust the spear again and again into his bleeding side.

We are warned of the disgraceful close of a life of discipleship begun with a zeal in which is a spirit of bragadocia, but to end in betrayal and open revolt, as in the case of Judas Iscariot. He is a marked type of those false disciples who join Christ in expectation of an earthly kingdom, and when this becomes a vain hope prepare to renounce and betray the Master to the enemy.

Judas had been with Jesus for three years under all circumstances. His post as treasurer to Jesus and the twelve gave him every opportunity of watching the spirit, disposition, and habit of his Master, but his dark covetuous spirit inclined him to low suspicions and base misinterpretation of all he said or did, and the avowed disciple *deserted, denied and sold his Lord*, and with him every principle of conscience. He knew Jesus better than did those who nailed him to the cross therefore he sinned more, for he sinned against the purity and love of his nature, for he knew Jesus was innocent.

Terribly soon did the Nemesis fall on the traitorous actor in this stage of iniquity, for when he realized what he had done the remembrance of the spotless and loving character, the unwearied patience, the pitying tenderness of the Master came before the betrayer, filling him with remorse; from this he sank into despair, from thence to madness and the consummation of the awful sin of suicide.

We are warned of those who take up the cross in a spirit of bravado but to cast it back upon the suffering sin-burdened Saviour with an added weight of ingratitude. We are warned against entering the Koreshan warfare with no strength but that of our own feeble arm, without a constant communion with the Eternal Strength wherefrom we cannot only draw a complement of power but will be supplied with all needed weapons from the heavenly arsenal. Israel needs only the weapons of God's appointment. A smooth little pebble from the pure river of Truth will, in the hand of a true follower of our Lord, slay a mighty foe.

We may fancy we have adequate means at our command independent of the Master's guiding hand, but we will find that he who does not renounce *all* that is of self, all that he hath of earth that is nearest and dearest to the natural man, (his own strength and self-righteousness most of all,) will fail in every purpose he undertakes. It all involves sacrifice of all that the sacrifices of the Jew symbolized, and he that doth not leave all cannot be Christ's disciple.

Count well the cost for "no man having put his hand to the plow and looking back is fit for the kingdom of heaven." It involves disgrace and indicates folly. Better not attempt to follow Christ at all unless determined to forsake *all;* unless prepared to sacrifice the interests of time for those of eternity.

Men find excuses on every hand that they may reject the calls of mercy. There is sufficient in the gospel to attract and convince every man who has a sense of spiritual need and a desire to be delivered from the thraldom of sin. 'Tis true that it is presented in a way that tries men's souls to see whether they really possess the condition of mind requisite for a true disciple, therefore many worldly thoughts arise as obstacles preventing receptivity; but if he refuses, it is because he loves the world.

Jesus says, "'*Strive* to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are; then shall ye begin to say, we have eaten and drunk in thy presence and thou hast taught in our streets. But he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there *are last* which shall be first, *and* there are *first* which shall be *last*."

The hour cometh when the invitation to the Saviour's feast shall no longer be heard. The past with its abused privileges, despised chastisements, its tens of thousands of violated resolutions, its numberless transgressions of law and above all the many feeble excuses will all flash before our minds and rise up higher and higher, an unsurmountable barrier to our approach, for the day of grace will be past. Beyond and above all an agonized Saviour stands between man and the gleaming sword of Justice, receiving for weak, sinful humanity the keen thrust into his own heart, a willing and holy sacrifice, a remedy for sin that sinks as deep as the disease; this is, for man's salvation.

The greatest king of earth and the humblest servant stand to-day upon equal ground as respecting the requirements of heart, conscience and the momentous questions of sin and duty. God meets all men on a grand level and bids all to his feast of salvation. O man, will you continue to plead excuses?

If human wisdom has the grace for a time to forget itself and commune reverently with a sense of its needs it will at once count the cost and decide that earthly pleasure is but dross. A break will appear in the clouds of darkest doubts and all desire for excuses will vanish under the radiance of the light that now shines o'er land and sea. The lofty intellect and the lowly heart will together lay their offering of earthly treasures at the Master's feet, and will follow him hand and hand whithersoever he goeth, thereby gaining an entrance into the heavenly Zion where the good Shepherd feeds his sheep, brought home from all dispersion, and tenderly leads them beside the fountain of living water.

> "Come for the feast is spread,
>   Hark to the call!
> Come to the "Living Bread"
>   Broken for all.
> Come where the fountain flows,
>   River of life,
> Healing for all thy woes,
>   Doubtings and strife!
> Come to the house of wine,
>   Low on His breast recline!
> All that He hath is thine;
>   Come, sinner come!"

Who will once stop to count the cost deeming all that there is of earth as nothing? Who will plead excuses when he sees "an angel standing in the sun" and he cries "with a loud voice saying, Come and gather yourselves together unto the supper of the great God?" Who! Who!—*Mizpah.*

A Koreshan Prayer.

> Our Lord which art in Heaven,
> Holy be made thy Name;
>   Thy Kingdom come,
> Thy Will be done
>   In us as it is in Thee:
> Give us this day thy Holy Spirit,
>   And forgive us our trespasses
> *As we forgive those we think are in Thee;*
>   For thine be the power, and
> The glory for ever—Amen.
>
> —*Hirsch.*

PRESS BANDITTI.

Men do not bandy words with carrion. For the function of the respectable Publicist no person has a higher esteem. For the nasal purveyors of the Sensational Press, who prowl about the kitchen middens, and who from the smell of the wash-pipes presume to sit in judgment on the aromas of the *salon*, I hold no more than a kindly contempt.

It seems one of the strange anomalies of the hour, that this sagacious American People should permit any region of their great domain of the Press to have become the haunt and spoil-ground of banditti. It seems singular that truculent and specious adventurers, who in private circles have no recognized standing among men of honor, should be given a weight in the printed effusions of their hirelings, which no one would think of giving to their spoken affirmations. —*T. L. Harris.*

Koreshanity is the essence of all Truth, the one grand, masterful religion of the universe.—*Mizpah.*

WOMAN'S ✱ DEPARTMENT.

Under the Editorial Management of

Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of THE FLAMING SWORD, 3619 Cottage Grove Ave.

We purpose to make this department of THE FLAMING SWORD one worthy of the name; the true Woman's Department.

In order to make the woman's department of THE FLAMING SWORD attractive, useful and interesting to the readers of the SWORD, it should contain woman's thought regarding the great question of the times. Koreshanity is so far above the common, gross comprehension of this age, and so distinct in its conceptions of religion, morality, social life, and political economy that but few have arisen to the possibility of enunciating its doctrines to even a limited extent, to say nothing of a capacity to comprehend and promulgate its higher principles. Some are awaking to the importance of the work and we appeal to such for their aid in augmenting the attractiveness of this department of our flaming weapon for human redemption.

We hope that some who are interested in the progress of the work of purification will contribute their little, even, to the cause we so dearly love.—ED.

The Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30, at No. 2 College Place, cor. Cottage Grove Avenue, near 33rd St.

The object of these meetings is to educate women into the true understanding of the vital questions of the age; especially on the subjects of Social Science, Temperance, the Labor Problem, Financial Problem, Science of Theology, Science of Cosmogony, etc; and to help prepare them for their great mission in the righteous settlement of these questions.

These meetings consist of a short lecture by one of the ladies of the Unity on some of these topics, followed by an informal discussion of the subject.

Ladies, interested in the reform and advancement of humanity, are cordially invited to meet with us and understand our views.

THE BRANCH.

Rejoice! the Messenger is here
As herald of the coming morn;
Proclaiming to the darkened world
That Christ again in earth is born!

An ensign to the people now
He takes a sure and glorious stand;
He will lead on victoriously
Into the safe and promised land.

In him, too, will the Gentiles trust,
They'll see in him the "Budding Rod;"
The promised Branch of Jesse's root
Comes in the wisdom of our God.

Israel now touch thy rusted lyres,
Attune thy heart sweet praise to sing;
Thy great deliverance is at hand,
Then let thy loud hosannas ring!

We praise Thy name, Incarnate Word,
Before Thy throne will angels fall.
We know from whence our vict'ry comes;
The Blessed BRANCH gives life to all.

—*Mizpah.*

WOMAN'S MISSION, K. U.

The Woman's Mission held its 20th regular meeting Friday afternoon, Oct. 2nd.

Dr. Cyrus R. Teed, the head and founder of the Koreshan System, addressed the Mission on the subject of "Woman's Mission," in a grand and eloquent speech which was listened to with intense interest by the largest audience that has yet attended these meetings.

He took as his text, Rev. 19:7; "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready," reading through the remainder of the chapter. He said that the time of the "marriage supper of the Lamb," "the supper of the great God," was near at hand, when people would eat or appropriate the fruits of the Tree of Life and attain immortality of the body. The mission of woman in helping towards this grand consummation, and its attendant benefits to the whole human race, was foreshadowed in the blessing of Jacob upon Joseph, when he said: "Joseph is a fruitful bough, even a fruitful bough by a well; whose *branches* run over the wall;" giving this a literal rendering we have, "Joseph is a fruitful son, even a fruitful son by a well or fountain," or "on the eye" or "in Christ," as the eye which is the light of the body; "whose *daughters* mount upon the wall" or "lay hold upon the truth."

The prophecy promises that the "Shepherd, the *Stone* of Israel," is to come of the posterity of Joseph, who was the favorite son of Jacob by his beloved wife, Rachel, and on whom Jacob bestowed his greatest blessing. Jesus came of Judah, but from Joseph was to come the Shepherd, the Stone (truth) of Israel, the Messenger who should come in the age following the Christian age, and should bring the truth or science of life, whereof Jesus brought only the philosophy. And it would be the *daughters*, descended from the posterity of Joseph, who would first "lay hold upon the truth," and wish to live by it when presented by the Shepherd from Joseph, who is now come. The descendants of Joseph, though lost to the world with the ten tribes, have passed through absorbtion into the Teutonic races and are now largely gathered in the United States.

The growing aspirations of thousands of women all over the world, and especially in the United States, for a purer and more chaste life proves that the time has come for woman to mount upon the wall of truth and, prompted by her aspiration towards purity, demand the right to her own body, not only as her sacred prerogative, but as her duty to God and man; for only by attaining this right may woman lift the curse from herself, and prepare for the removal of the other curses, so that the time may come when "there shall be no more curse."

He then spoke on the Woman's Mission of the Koreshan Unity, and said that he believed it would accomplish the greatest work for Koreshanity of anything yet established by their Unity. The special work of this Mission was to educate, stimulate, encourage and lead women all over the world into *realizing* their aspirations for a higher and purer life; and that he knew of no better way of pursuing this noble work for a fallen race, whose women were degraded below the level of the beast, than for Koreshan women to hold women's meetings and classes where they could teach the truth unrestrained, upon questions fraught with so much import to the future of woman herself; that upon the correct understanding and living according to this truth depends the hope of improvement to the race. Only when woman understands the laws of her being and lives according to these laws will she be able to rise into the life of highest purity, the immortal life; or into the highest plane of mortal life (much higher than that now occupied by the civilized women of the present,) where she will indeed reproduce her species, and of improved and superior character, but at the same time conserve part of her forces for development of her own powers of mind and body, a development of which our "civilized" women are deprived by continual demands for sensual pleasure, not for reproduction, resulting in mental and physical deterioration of the race.

After the lecture several questions were answered by Dr. Teed, which had been awaiting his return for solution.

The meeting then adjourned to Friday, Oct. 9th, when, if he is with us, Dr. Teed will again address the Mission; otherwise Mrs. Orm will lecture.—*Sec. W. M. K. U.*

IN WOMAN'S BEHALF.

WOMEN THE EXPERTS.

The Value of Their Services in the Treasury Department.

At a meeting held here in honor of the late Gen. Francis E. Spinner, formerly treasurer of the United States, says a Washington correspondent of the Boston Journal, Secretary Foster paid tribute to him that was well deserved. Attention was especially called to the fact that Gen. Spinner was one of the first to recognize the merits of women as department clerks and to give them positions in the service. From Gen. Spinner's day the employment of women in the departments has become general.

In many branches of the treasury service women have arisen to the proficiency of experts. This is especially true as to the office of the treasurer of the United States, where the most expert, rapid and accurate counters of mutilated currency, and detectors of counterfeit money are women. A woman detected the first counterfeit $100 bill of a very dangerous issue. When called upon to explain why she thought it was counterfeit her answer was: "I knew it was." It took a day or two for the engravers and cashiers to make a detailed explanation so that bank officials could understand the reason. However it was discovered that these same cashiers and bank officials had received a good many of the bills, while the woman had detected that they were counterfeit. Gen. Spinner, when treasurer of the United States, once said: "A man will examine a note systematically and adduce logically from the imperfect engraving, blurred vignette, or indistinct signature that it is counterfeit, and he will be wrong four cases out of ten. A woman picks up a note, looks at it in an apparently careless manner, after her own fashion, and says: 'That is counterfeit.' 'Why?' the division chief will ask, and she will be sure to answer, 'Because it is,' and she is right eleven cases out of twelve." It would be wrong to say that these discoveries are the result of chance. They come from a keen perception, fine eyesight, delicate touch and long acquaintance with the work. There is in one of the bureaus to-day a woman whose division chief says that her daily average of work is nearly three times that of a man who has been assigned to the same duty, and who sits in the same room, yet the man gets twice the pay.

The most skillful persons to identify the notes and bonds which were defaced and charred in the great Chicago fire were women. There was one mass of charred paper from the Chicago fire amounting to $165,000, consisting of legal tenders, national bank and fractional notes, bonds and coupons. They were so charred that they would crumble at the touch. This black mass was given to six ladies for identification, and in the course of time they accomplished their task. Other like amounts from that city were in like manner successfully identified. A year later eighty-three cases of money, similarly charred, came from the great Boston fire. One case was found by these same six ladies to contain $89,000. Six months were required to identify the money saved from these two fires.

Some of the women are employed on what are known as "affidavit cases"—cases where money is too badly injured to be redeemed in the usual manner. One of these expert women clerks saved the government $180,000 once. This money was lost in a paymaster's trunk, which was sunk at the bottom of the Mississippi river, lay there for many months, and was almost a mass of pulp when it arrived at the treasury. The express company which was responsible for this money, presented the clerk with $500. —*Ex.*

THE CALL TO WOMAN.

"O woman! in this age of sharp transition, there is a marvelous lesson for you to learn that has not yet been dreampt of,—in this learning of yourself—in this finding of the place you occupy betwixt your God and man. Revive, for the airs of heaven breathe on you now to that effect, in the folded petals of your deepest nature! Bring forth at last, bring forth the joy of nature's depths—man makes a new demand upon you, and asks not for himself but for all people. He craves not, now, the commerce of the dissevered sexes, nor the production of fresh peopling in their forms. * * *

It behooves each woman who, as woman, would fall in with the current of her time, to reconsider deeply the whole history of her sex, and to face frankly the share that that sex has had in the responsibility of the universal error. * * *

But as each woman takes into herself this power of truer insight to the magnitude of her duty, she will become acutely conscious of the frailty to perform it that is inherent in her present constitution. To work with God for the great world against the oppressing remnants of the past that smother it, she must not fear to enter upon mortal combat within herself with every organic inheritance that that past has stamped upon her old forms of mind and spirit. Nay, more, in order to work with God for womanhood at large, she must acquire a meek and full conception of the truth, that she, as a small organic system, is an intrinsic part of the full organism of earthly womanhood; and that by the inseparable connection that exists between parts and whole, there is nor pain nor ill convulsing or distorting any members of the sisterhood, that she must not adopt as partly hers, and combat as her own. For it is true that the saintliest and sweetest women, little as they may think it, have not escaped, in being born into this earth, the absorbtion among their complex cells, of germs at least, of all the poison that degrades the mass in any of its members; and the crown of joy of saving others into joy will descend upon the hearts of those alone who will march bravely to the martyrdom of discovering these latent germs in their own breasts.

She who may be, whose collective destiny it is to be, a vessel that shall hold within itself the fluids of vitality, a guarded Holy Grail, will not hold back because she must fully understand, by reading of her subtler parts, of all the sad distortedness that she inherited in entering this world. Unless the veritable woman is indeed deeply overlaid in her, she will, with the first distinct perception that she gains of the Divine intent to use her in new ways of ministration, cast down the offering of herself in complete abnegation at the feet of that holy love, that highest God. * * *

Ay, God has his finger on the restive woman, though with so soft a pressure that she hardly knows it yet. If He takes her from under the mastership of the masculine dominance; if He eases, by modification of popular opinion, both her physical and mental condition; if He suffers her like an irrational infant to stretch forth and seize each thing that comes within the range of her indiscriminating vision; if He lets her toy and make havoc and sicken with powers thus appropriated,—it is but for a time; till she knows a little more, both of her real growth and of her foolishness, till she suffers a little more, because her waywardness must thus evaporate, till she renounces in the clear experience of disgust the whole plan of unsexing effort, till she knows the whole futility of tracing hard lines for her conduct or her sentiment. The clutch of man on woman as her taskmaster has been divinely loosened, and partly it has turned her head,—but not for long; for the true Master stands forever to close the little period of her mistake with the overpowering love. * * *

The women most typical of the present era disperse and lose and waste their faculties and their affections, some in foolishness, some in earnestness, but all in ignorance of their highest destiny. But how they turn round and hasten back when they are sure within that they are summoned from their phantasies; how the heart-guide, when it is purified, makes them forget at once their plans and views, their pleasures and their ambitions, their very want of any definite possession or idol of the heart or brain or will; how wholly they perceive, when inner seeing dawns, that nothing serves them but to learn to stand between the all-giving God and the all-needing man, in taking and giving forth!"—*Lawrence Oliphant.*

THE ROOT OF ALL EVIL.

The severity of Jesus upon the rich is most unmistakable. That he should curse the rich because they are rich cannot be held for a moment. No; it was not the result of ascetic prejudice, of denominational discontent, of a shallow communistic desire to level down social inequalities. Riches represent the outcome of the form of infidelity described above. Spiritual aspiration dies and is buried under the superabundance of wealth. Gold makes up for the want of faith, truth, and holiness. Effort, labor, prayer, dependence, reflection, even the hopes of heaven, merge in the enjoyment of present prosperity. It is strange how individuals, nay, whole nations, have perished through the excess of wealth. Some will argue, it need not be so. But history and experience say it is so. Jesus came to deal with facts and not hypotheses. It is strange how sympathy, fellow-feeling, co-operation, and the bearing of common burdens cease under the supineness fostered by wealth. The rich have their consolation here, and are conscious that they require neither God nor immortality to awake them unto faith. Yet every moment, like others, they stand exposed to the fearful risks which their irresponsible life draws down upon them, more, perhaps, than upon the rest of mankind. They are so feared, so flattered by the people and preachers alike, that few are found to have the courage and sincerity of love to arouse them to their danger. The world feeds upon them, victimizes them, and lets them die and drop away with a hollow sigh. The warm, affectionate concern of Jesus kindled at the spectacle of ruin which covetousness thus presented around him. Soft language, he felt, would not shake their slumbers. Their false complacence and unreal laughter produced in him the ecstasy of horror and pain. He uttered his cry against the slavery of wealth in words that wrung the heart, and aroused the dead. By his denunciations wealth has often been consecrated to higher and better uses. By his rebukes, the self-sufficiency of the prosperous has been often dissipated. In a material, money-loving age, the kingdom of spirit has contracted its limits, and rules its few by a contempt of the idolatry of wealth. Well and wisely does the New Dispensation act by reviving, in its apostolical body, the vow of poverty. But need it here be pointed out that the pride, self-sufficiency, and supineness of spirit spoken of here are not exclusively confined to the abundance of earthly goods? Need it be said that the arrogance of knowledge, of power, of culture, nay even of religiousness, produces exactly the same results? Everything that interferes with the poverty of spirit, with meekness, gentleness and persecuted innocence, everything that tends to produce conceit, self-sufficiency, even popular approbation, draws down woe upon it. The beatitudes of the Sermon on the Mount belong to those only who walk humbly with their God. The rich must abase themselves, and the arrogant bend their heads very low before they can enter into the straight gate that leads to the life eternal.—*The Oriental Christ.*

The Remedy for Present Abuses.

CALLING THINGS BY THEIR RIGHT NAMES.

The most detestable paupers are they who live by the sweat of other men's faces. The worst harlots are not they who sell their bodies for bread, but they who, with prayer book in their hands sell their souls for jewels and gold, and harden their hearts in pride and show. The worst thieves are they who rob in the name of the law and legal right, by charter and public franchise.

The worst gamblers are they who speculate in the surface of God's earth, holding it against the necessities of their fellow men.

The worst brutes are the masters of trade and manufacture who rob childhood of its happy hours, and by the weary grind of youth and old age alike, increase the wealth wherewith they may enjoy the world's good, and by munificent gifts to church and school purchase public favor and heavenly bliss.—*St. Paul State.*

While, from the writer's standpoint, the above statements are severely true and even far less than the whole truth there is another side to the picture. There is no real excuse for parasites, yet they are probably cause and effect.

Few men really love labor and, in conditions where they can more easily obtain the means of supplying their wants without labor than with it, a very small amount of labor will do them. But the tendency of such diseased conditions of the body politic is to extend the disease to the whole body. The more people live and get rich without labor, the greater the number of those who want to do the same, and the larger the number of persons who so live, or the greater number of persons each one of these larger parasites has managed to subdue under him, the more extensive and fatal the disease.

Nothing, as history plainly teaches, can possibly save a body politic once inoculated with this fatal virus, short of the entire extirpation of the cause—usury in some of its multifarious forms. When every man is required by the conditions of society to earn, or produce by his own labor, his own means of existence, and opportunities to labor are open to all, parasites will be impossible, and we may look for a healthy Tree of Lives.

No phase of human existence so perfectly illustrates the depths of degradation and misery, far lower than is possible for the other animals, into which mankind in the design of the Creator, the highest order of beings now in earth, has fallen. Lions and tigers prey upon other living animals; hyenas and jackals gorge themselves with the dead, but it is left for men only to fatten on the living of their own kind, like bloated spiders, sucking out the substance and drying the very marrow bones and then casting aside the worthless skeleton. The great strong spider is the defence and support of the weaker ones. It is only the silly fly for which he cunningly sets his trap, and upon which he feeds; but men skillfully lay their snares for both the bodies and souls of their own kind.

When all evil courses are at their highest it is hard to say which is worst. Monopoly of land is bad enough, but at the root of that and every other scourge and curse of humanity lies the love of money as a cause. Perhaps, generally, the man who speculates in land imagines that he is making benevolent provision for the support of loved ones when he is gone; the employer of poor women and children, thinks himself a benefactor, since he helps them to the means of keeping starvation at bay for the present. In fact, employers are often among the most benevolent as well as, between the usurer and the unreasonable employe, the most cruelly oppressed of mortals. Sad proofs of the truth of this is found in the fact that over 13,000 large employers of labor with assets of over $300,000,000 are now driven into bankruptcy every year.

It is of but little avail to harrow up our sensibilities with the repetition of facts so fraught with an intolerable burden of human suffering and sorrow unless we can recommend a real remedy. If the love of money is the prolific cause of all the degradation and misery in the world, it ought to be plain that there is but one available remedy and that is the destruction of that love. All other prescriptions can be little less than temporary palliations, if not simply quack nostrums.

In speaking of the time now at hand God says, by the mouth of his prophet Ezekiel; "And I will give them one heart, and I will put a new spirit within you, and I will take the stony heart out of their flesh, and will give them a heart of flesh."

Only a heart of stone can account for the unutterable barbarities and cruelties practiced by professedly Christian men upon their brethren, and only the substitution of a heart of flesh in the place of it, as was partially realized in the beginning of the Christian age, but is now to be fully accomplished, can put an end to them. It is this for which Koreshans labor and wait.—*O. F. L.*

SANIAL'S IDEA OF AMERICA.

He Repeats His Brussels Declaration and Gives Illustrations.

The Central Labor Federations of New York, Brooklyn and Hudson County held a joint meeting last night in Webster Hall to hear the report of Lucien Sanial, the delegate to the Brussels International Socialist Convention. Sanial was chairman of the Convention on the first day, and in his speech described America as a "hell." Last night in reiterating the expression, he said:

"In commenting upon the effects of the stupendous concentration of wealth that is going on in America I further made this statement, which was accurately reported and angrily denied as a wild-worded calumny, but which I hold to be a glaring truth, and which, as such, I repeat now: 'Misery is increasing so fast that the land of the free and the home of the brave is in reality a hell.'"

Horace Greely, Parke Godwin and Labor Commissioner Charles F. Peck were quoted as using similar language, he said; yet they were not denounced by the press. Stories from the New York newspapers describing the condition of some of the people were read by Sanial, who exclaimed:

"A strange thing, is it not, that we should need a capitalist press to show us the hell we live in and call it the promised land! A land of sweat ing shops, of underground mines where children must work at hard labor ten hours per day for five cents per hour—is this your paradise? And your Pinkertons? Are they white-winged angels or red-handed demons?"

In speaking of the Congress Sanial said:

"To proclaim once more the fundamental truths of that science which the masses of the people throughout the civilized world are at last learning; to take measures for its further dissemination, and to prepare for the advent of the new social order, based on knowledge, which must necessarily supersede the present social disorder rooted in ignorance, superstition and slavery, such was the object of the Brussels International Congress. I believe it will be granted by every intelligent man that this body, the greatest and most representative of its kind that was ever held, did its full duty.

"In the first place, by refusing to recognize and admit Anarchists, it put the stamp of condemnation upon the theory that dynamite in the hands of an otherwise powerless minority, fundamentally opposed to constructive ideas, may at any time effectually destroy the present iniquitous system of wage slavery and permanently accomplish the revolution now in progress. Initiated by Socialism, and the final triumph of which must be expected from intellectual evolution alone, promoted by organization, education and political action.

"Again, by its emphatic declaration that the economic question is everywhere a class struggle, involving the possession of the political power—a declaration in which such bodies as the English trades unions then and there represented fully concurred for the first time—it cleared the ground for a solid advance of the proletariats of all countries against their enemy, the capitalistic classes.

"Finally, by the measures it took to establish international relations between the organizations of labor, it did as much as it could—under the severe penal restrictions of intercourse which are still imposed by despotic governments—to extend the spirit of solidarity, give it practical application, and constitute an international force that must in the end prove irresistible."

After dwelling on the subject of immigration and the good results of the Congress in securing harmony and co-operation between the various factions of the labor movement, which cannot fail, he said, to be politically felt in France at the next election, the speaker gave an account of what he saw in Belgium and France, where he addressed large meetings in various cities.—*World.*

The fundamental principle of social science resides in the law of polaric grouping, and the first step in the direction of social unity is in the solution of the financial problem and the true application of the commercial law. The wage system must be radically annihilated, and the equitable exchange system substituted.

The socialists have begun at the wrong end of organic effort. Once get right at the commercial center and all things else will rapidly assume their normal relations.

Laws exist because of Being itself.

IN WHAT MANNER WILL JESUS COME AGAIN?

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

To understand definitely what a passage of Scripture means we must know exactly the extent of the meaning of its words and idiomatic expressions. The word "same" does not occur in the Greek text of this passage and of course has no right to a place in the translation, neither has its specific meaning. The two Greek words rendered "in like manner" mean literally, by, or as to what turn. The word turn is used as a synonym of the word manner, but synonyms are never correctly used except in accordance with their root meanings.

Then what was the turn or manner in which they saw him go into heaven? It was manifestly an upward turn from the earth, and if he comes again, by what turn, or in what manner he went, he will come up and when he goes, he will go upward as Jesus did, or appeared to, for it was the appearance which they saw. If he were to come down out of the physical clouds of heaven he would not come by what turn or in what manner he went into heaven, but by just the opposite turn or manner.

If they had seen the physical sun go down, and stood gazing at the place of his disappearance, and one had said, "Why stand ye gazing into heaven? this sun, which ye have seen disappear from vision, shall so come, by what turn or in what manner ye have seen him go away," would we expect those people, if they were wise, to continue looking into the west for the sun to come back, not by the same turn, but by the opposite turn from that in which he went? If they did continue gazing into the west, when he did come he would find them with their faces averted, and their backs towards him, just as Jesus, the anthropostic sun, when he came, found the very men who were anxiously looking for his coming, with their faces stubbornly turned to the setting of the anthropostic sun of the previous age. They said: "We know that God spake to Moses, but as for this fellow, we know not from whence he is."

If, then, sensible men who were looking for the return of the physical sun by what turn it went away, would face about and look to the east, his usual place of rising, so in the case of the rising of the anthropostic, or human sun, men ought to look, not for his coming down out of the physical clouds, which are not the clouds of heaven, in the Scripture sense, by an opposite turn from that in which he went, but for his coming up out of the ordinary humanity as Adam, Enoch, Moses and Jesus did, and when he goes away, they ought to expect him to go away by the same upward turn into heaven by which they came and went.

To one gazing after their departure they appeared to come and go by one continuous turn upward. If Jesus comes again, as the passage plainly declares he will, by what turn he went away into heaven, he will be born of woman, and, as the prophecies relating to him as the branch (which comes after the vine, which Jesus was) declare, he will come up out of the sinful humanity, and as Zechariah plainly shows, have the sinful human nature removed by a removal of his defiled garments, and as John declares, when he has "overcome"—which Jesus, since he was born holy, did not have to do—will have the new name of God written upon him, and when he goes away he will go away by the same upward turn into heaven.

The millions of professed Christian people who are now gazing up into heaven to greet his appearance, if he comes, as he must according to the declaration of the angel, by the same turn by which he went into heaven, having their eyes and their expectation determinedly set in the opposite direction from that in which he must come, will not see him at all, as the stubborn Jews did not see their Messiah, and when their intense and desperate hatred, of one whom in their blindness they have rejected, has helped to send him away, he will go away by the same upward turn by which Jesus went.

There is nothing forced or strained in this reasoning, and I challenge all the learning of the world to show that it is not in accordance with the natural and necessary usage and intent of the language of the passage of Scripture quoted.—*O. F. L.*

DISCRETION

IS THE BETTER PART OF VALOR.

According to Genesis xli: 33–39 Joseph's advice to Pharaoh, after interpreting the dream and prophecy, was, "Select out a man *discreet* and *wise*, and set him over the land of Egypt. * * * And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so *discreet* and *wise* as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou."

Solomon says, in Prov. xi: 22, "As a jewel of gold in a swine's snout, so is a fair (or beautiful) woman which is without *discretion*."

In Ecclesiastes iii: 1–8, we find that "To everything there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get and a time to lose; a time to keep, and a time to cast away; a time to rend, a time to sew; *a time to keep silence and a time to speak;* a time to love and a time to hate; a time of war and a time of peace."

Wisdom teaches us to be fearless in action, also to be discreet in the performance of that action at the right time and in the right manner. To surrender graciously, when it is known that defeat is inevitable, manifests *discretion* which is the better part of valor. To be valiant, brave and courageous one must be humble, *discreet* and wise.

Valor or courage may be divided into two parts: fearlessness and discretion in doing right. Of the two qualities, "discretion is the better part of valor," because "The fear of the Lord, is" only "the beginning of wisdom," while *discretion* is the fulfilment of wisdom. Solomon says, "I, wisdom, dwell with prudence, (discretion) and find out knowledge of witty inventions."

Jesus, in the day of his power, took the whip of small cords and with righteous indignation, and Divine aggression lashed right and left, fore and aft the wicked ones who desecrated the temple at Jerusalem with their money-changing and devilish, speculative methods of grinding the face of the poor worshipers who came to serve God, and who, in some cases, passed through much distress to get there.

On the other hand, the Divine and righteous submission to the inevitable powers of the wicked is shown when he is led as a lamb to the slaughter, receiving the forty stripes, the spitting and slapping on the face, the crowning of his head with thorns, the carrying of his cross until his natural physical strength was overpowered, and Simon had to relieve him of his burden, and finally the surrendering to the cruel crucifixion. Could He have prevented all this?

Jesus and God are one. God is omnipotent in voluntarily doing right while wrong is permitted by his involuntary power. It was the Divine discretion which gloriously fulfilled the wisdom that is of God. To submit to unnecessary abuse, which is avoidable, is uncalled for by Divine law. This law calls for retribution; "an eye for an eye and a tooth for a tooth."

No man can possibly violate Divine law without suffering the penalty which that violation inevitably brings. Then the question arises, Why do the innocent suffer for the guilty? which can be answered by the question, Do the innocent suffer for the guilty? Law says that every one suffers only for his own violation of law. But you say that if Jesus, the Christ, is God, he must be innocent, and his suffering must have been by his own desire and volition in order that the guilty might go free—without deserved punishment—making a case of the "Innocent suffering for the guilty."

This again may be answered by another question: Did Jesus of his own volition agree to do this by his own or God's authority? Law is fixed and immutable. It firmly says, justice hath a pair of balances, held by her who knows no difference in violations of exactly the same character, but that each and every act is weighed upon its own special merit. In one hand is the Sword of Truth and upon her head is the helmet of salvation; her sight is centered in Justice, seeing truth only and as the goal to salvation, which is to be crowned with the diadem of true royalty and dominion over the power of death and all misery.

Jesus suffered for his own sins and the sins of the people who depended on him and upon whom he depended. "The *fruit* of the seed depends as much upon the environment as it does upon its own intrinsic and inherent qualities." He embodied in that last character the product of generations of re-incarnations which culminated in him as the perfection of the seed of the Tree of Life upon which he hung. It is written, "Cursed is every man who hangeth on a tree." So it is with every seed. "Who knoweth the spirit of the man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

No seed is quickened into reproduction until it first dies and passes into dissolution (a cursed condition) before reproducing itself in the fruit. So it was with Jesus. We find him referred to as Abraham, Moses, Elijah, David and others, in fact he was the One through whom all the righteous ones of the past received their judgment by his final suffering as he did in that last embodiment. He comprised all who had looked forward to a Saviour and there—in that culminating result of immutable law—his sins (including theirs) for all the past were remitted by the price of his blood, the sacrifice of the Lamb of God, the performance of his wisdom, the "discretion which is the better part of valor."—*Hirsch.*

EGOTISM.

This principle in humanity is opposed to all organic or coöperative forms of government. It is a phase of individualism and is therefore segregative in its results. Our aim as Koreshans is to further God's work of revolutionizing the world, by understanding and applying the law as set forth by our Leader, KORESH. We have a central source of all wisdom, and all who accept our doctrines should recognize that Center, first, last, and for all time.

If there are any who have great success in their undertakings, they should not give themselves personal credit for the same, but rather give the credit to the source from which they receive it. If they happen to be God's chosen vessel for the performance of some use, let them be thankful but *not* exultant, for sometimes the vessels become broken and unfit for further use.

We are the engines and our Leader is the motive power. What would be the result if these engines should say, "*Ah! I* am the all powerful *one*, and I have no further need of you; I am now running fast, you may take away your power and I will run alone?" I think you will say that the engine would soon stop running.

When a man gets to be egotistical he is on the same plane with the Chinese, who think they know it all, and do not care to gain knowledge from the "heathen;" they are on the retrogressive plane, and unless they recover from their malady, insanity is *liable* to overtake them. In fact there are more insane people in existence than the world is generally aware of. Insanity is nothing more nor less than an unbalanced mentality; our smartest (?) men in Wall Street are *insane*, that is, their minds are *unbalanced*, money is their god and you might talk anything else to them till doomsday and they would not understand you.

Jesus, the Christ, taught us to be humble, and if he is to be our standard of righteousness—and we say he is—we cannot enter the kingdom of heaven unless we make ourselves humble, for he shall take the weak things of this world to confound the mighty, and the low he will make high.—*David.*

There must be an absolute conjunction of the circumferential with the central. When this conjunction is effected he who flows into the center will *surely die*, for he is the head of the old dispensation, and this head will be cut off, which is the death of the old aggregate or collective man.

Folly places itself in the foremost place to be seen; wisdom stands in the hindmost, to observe.—*Carmen Sylva.*

PROFESSED CHRISTIANS OF TO-DAY NOT FOLLOWERS OF JESUS.

"Well, the church insists upon all forms expressive of religious subordination, and disregards the essential principles which the creed enunciates. At the same time that they are having here weeks of prayer and early services and reading their Bibles before breakfast, they are countenancing and participating in filibustering expeditions all over the world and appropriating the lands of other people. That is to say, they are disregarding the essential principles of their religion, while they profess anxiety to propagate it.—*Herbert Spencer.*

No well informed and candid person, severe as the above statement is, can for a moment doubt or deny its truth. Their very zeal for its propagation is, consciously or unconsciously, made the excuse for neglect of the application of the essential principles of the religion (men profess) to their own lives, and the ways of men. With God, "to obey is better than sacrifice, and to harken than the fat of rams." Just in proportion to men's zeal for the outward and formal in religion, is their disregard and neglect of the essential and the spiritual.

It is just as true now as when Jesus said it eighteen hundred years ago, that men make "the Word of God of none effect" through their traditions, and now as then, it is not the confessedly wicked who do so, but the professedly righteous. They seem to have a feeling that their calling, like that of the priest and Levite on the way to Jericho, is to attend to the forms of religion and leave the practice required by the spirit of it to whatever Samaritan dog has a penchant for it. The religion of the early Christians had no forms and consisted in the *practice* of the precepts and living the life which Jesus himself lived and enjoined upon his disciples. His words are, "If any man will come after me, let him deny himself, and take up his cross and follow me." Whoever follows Jesus cannot be a persecutor, but when men leave following Jesus and begin following forms and traditions, the devils who inhabit those forms at once enter them and they want to imprison or murder those who reject their forms, all in the name of Christ. They imbibe the spirit, not of Christ, nor of Paul after his conversion, but of the chief priests and scribes, and of Paul before his conversion.

In this respect the Christianity of the present has apostatized still further from the true and right way than the Judaism of the time of Christ, when a great and representative professed Christian teacher can, without protest on the part of his compeers, give vent to the declaration that he would be willing to go even further than Paul, the persecutor (when he held the garments of the young men who stoned Stephen, the first Christian martyr) and throw the stone which should dash out the brains of one whose great offense is that he insists upon it that it is necessary, not only to follow the precepts, but also to live the life of Jesus, not in some things only, but in all things, including the practice of celibacy and chastity.

Better heathenism in its worst estate than such Christianity. Coincident with its advent into China at the mouth of Britain's murderous cannon, was the forcing upon that ancient people, simply and solely to fill with sordid gold the coffers of British Christians, a drug a hundred fold more deadly in its effects than all her armies. In all the depths of their degradation the groaning millions of that basest of kingdoms, Egypt, were destined to find a lower depth under the scourge of England's God-defying usurers who call themselves Christians; and India's starved and plundered millions, those famished and grinning skeletons whose sweat and heart's blood have long been coined into ingots, that Albion's lustful lords and princes might revel in excess and drunkenness, when God makes inquisition for blood, will be swift witnesses against England's Christian taskmasters.

Every professed Christian nation, including America, will have to meet a similar dark and damning record of outrages against mankind. Our boasted land of liberty enslaved the native African, and now that an avenging Nemesis has burned off his fetters in the fires of civil conflict, we are making poor amends for the damage done, by shipping six cargoes of New England rum to damn the natives of Africa in their native land, for every missionary of an emasculated and effete Christianity we send to Christianize and save them.

Is it not a foregone conclusion that the converts of such missionary efforts will be no better than those of the Jews eighteen hundred years ago of whom Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more a child of hell than yourselves."

Men cannot follow Jesus and at the same time be heaping up millions of treasure out of the underpaid toil of others who are slowly starving to death; "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Neither can one follow Jesus and at the same time seek for political, or ecclesiastical power over his fellow men: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"

Never was there so great occasion to heed the words of Jesus when he said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. —*O. F. L.*

The Bible says that he "that hath taken usury shall not live." But times have changed, and the man who takes the most usury lives better than anybody. He may squeeze the very life out of some poor devil, and then turn his hypocritical eyes toward heaven and ask the Lord to be kind to the poor and afflicted.—*Ex.*

The visible cosmos is the form, and the union of the forces, with the matter in which they exist, is the function of that form.

The biological macrocosm is the world of organized life.

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